

M 1354 SAD

Tuesday, February 13, 1968

Albuquerque, N.M.  
(late meeting)

(Unclear, two short remarks)

N. So, now, is everybody here ~~who is~~ expected? Huh? Someone you know?

A. I don't guess the Sequoia group will--they would have been here by now.

N. Maybe the weather prevented. Pardon? Huh?

Must Remain in  
Transcription Room

Q. Did Nancy intend to come?

N. Well, Nancy was not sure. Did you talk to Nancy, Fred, today?

A. John probably did.

N. Oh, John did?

A. No, she didn't put out--uh--she was going to send somebody, but I don't know, you know, if they're coming or not.

N. Then, we won't wait any more.

So this will be a little bit in the nature of an open meeting/ OR  
Talk about work/ So much the more reason now for questions then.

Q. In ~~one of~~ <sup>one with</sup> your last talk<sup>s</sup> I asked the question about subjectivity.

You answered the phrase "enlightenment" <sup>and</sup> <sup>i think</sup> "subjectivity" which has been very impressive to me. However, that cannot approach an ~~arcane~~ <sup>or certain</sup> objectivity.

N. Not really. We all couldn't.

Q. Why is it, then, ~~that~~ I feel I have done very good work and the best I can possibly do, say, in designing rooms like where I can sit quietly and I feel that I'm doing something or approaching something. If at the time I think of work it's nothing but confusion and I can get nowhere in terms of that design.

N. But the design belongs to this life, doesn't it?

A. Yes.

N. It belongs to this Earth and if you now would like to be objective regarding the design you are almost using energy that belongs to a different plane for the lower <sup>form</sup> life. I think it is quite wrong because the idea of objectivity is to reach a certain state which ~~may be~~ nothing but <sup>with</sup> which you are familiar at the present time, ~~but~~ <sup>and</sup> exists (unconscious), and if it exists, it exists in a different kind of a course. (-? -)

Q. You can't compare the two, then.

N. I think you can.

Q. What would this design be if--were it objective?

N. No, I think it is all wrong.

Q. I see.

N. I remember with Orgog once when he was out in the country and we built our house also, and there we were and a certain amount of I. I said, "How nice this house would be if I had been conscious." He said, "The house would be exactly the same, but you would be better." As a matter of fact the form--it does not affect a person who has a potentiality of <sup>conscious</sup> ~~form~~. And as long as the form remains a form on Earth, it may be, by symbolizing something that you would like to represent as that what might be the meaning when you look at it, the symbol will only be understood by yourself when you are <sup>at</sup> that state that you cannot understand symbols as a form and as having content. It does not change the symbol at all as <sup>life</sup>, but you, looking at it and having experiences of two kinds, can see it first as <sup>life</sup> and secondly as that what it might represent. There is question of satisfaction that one has when one has done good work and you know it is right. I think one is entitled to have that kind of--that form of enjoyment or at least something that produced in one a state of

equilibrium. I think it's quite correct to have it in ordinary life, and there is absolutely no objection, almost I would say, to indulgence in it. But it is not objective simply because when I like it so much usually, ~~of course~~, <sup>it's because</sup> I am not impartial about it. Why is really impartiality a necessity? Because if I am interested in absolute fact, I cannot afford in my intellectual mind ~~to~~ have something that is affected by either a feeling or a wish for a change ~~or~~ <sup>OR</sup> an association. ~~That~~ <sup>You right that is</sup> I say ~~is~~ <sup>that</sup> a definition of absoluteness, and one need not agree on it because for practical purposes, whenever I understand certain ~~expres-~~ <sup>interpretations</sup> ~~tions~~ <sup>in the same way</sup> that are understood by someone else ~~when you say "bread"~~, there can be that kind of a language, but it is not an absolute language as we define it. Absolute ~~must~~ <sup>ness</sup> means a truth which is acceptable <sup>to</sup> everybody because that ~~will~~ <sup>will</sup> be real objectivity. Objective art must be art for everybody. It does not mean that everyone will like it or dislike it, but it has to have an effect and a very definite effect. If I consider that what is produced by myself and only two or three like it and the rest doesn't like it, it may from an objective standpoint be completely a terrible state, because it doesn't mean that when it is refined in a subjectivity and that I believe <sup>that</sup> it is the uttermost <sup>and</sup> ~~best form of~~ expression for myself that I would like to exclude everyone else or I think that someone else who looks at it doesn't know what he is talking about. I'm going further and further from the objectivity in which that what is recognizable by everybody as existing in the same way will furnish then for everybody that kind of a language. <sup>This is why</sup> ~~Then all~~ <sup>that</sup> I say objectivity is an entirely new entity that is introduced and then because of that goes over to a higher level.

Q. Well, I understand this principle that--my--my feeling of pleasure isn't so much in terms of emotions <sup>TOWARDS</sup> where the object I've created as it is a satisfaction of having executed whatever I've had in mind as a design properly and that actually I can usually forget it at this point.

N. It is (unclear, phrase) your feelings and so forth like and your idea and then you look at it you have an enjoyable state even if you afterwards you forget it and you have accomplished something. It still remains on Earth. It would be a little different if that what you created was a symbol of that what you thought would be holy or sacred. <sup>It's a little</sup> ~~The two~~ are different and it also would be different if that what is a self-expression is not for the sake of the self-expression <sup>but</sup> ~~and only it~~ could become the continuum of that what is in reality in existence. And that all that is necessary <sup>is</sup> ~~is~~ the <sup>content</sup> form is to contain it. I can even imagine that <sup>the</sup> form could exist with a content and that if I break the form that the content remain. It's really a deception of one's life. Because I can't <sup>very well</sup> imagine life existing using now the form of the self of which my body is made and then those cells die and they are not functioning any more as that what <sup>then</sup> contained my life, that life still remains in existence. Sometimes one says <sup>when you're</sup> right; it is not in the (unclear, word); it is not in the centers; it is not in the construction of it; it's not in the syntax; it is not even in the way you leave it; but it is that what is in- <sup>ter</sup> between. You see, the strength of (unclear, word) is not enough. <sup>and it is not</sup> (Unclear, sentence). But all in the spaces help holding by the <sup>point</sup> ~~but~~, and of course, following meadowing, you cannot have the spaces without the roof. But again, when you go to make the roof you can have spaces in there <sup>which</sup> when you add the roof you have spaces; if you think about it, when the roof

If you have not, you don't know what I mean by that. When you have infinity, you can have it by itself. You can have finite by itself. Then you can have infinity and finite, but the last stage if infinity can remain in existence without the help of the finite. I don't like to philosophize too much because, after all you see, the question of development of different levels, I think, is a very ordinary one and it is quite logical because you are familiar with it in ordinary affairs of life. A molecule as it is built up or the atomic structure of certain atoms <sup>with</sup> the electrons in the center as a nucleus and the different layers of electrons around it, they all are separated exactly the same way as the solar systems are in space, separated by a great deal of space, and the bodies circulate around the central point, so <sup>when</sup> the nucleus is the central point and the electrons circulate around it to go from one <sup>outer</sup> ring, from one latter, from one ring to another ring, <sup>and</sup> need a certain quantity of energy, <sup>and</sup> that I call it <sup>quantum layer</sup> (unwritten word) and then there is a possibility to create a second ring which can contain more electrons as it expands, but nevertheless at a certain point is also saturated and in order to create a new element, higher in the scale of atomic number then I have to create a third and a fourth and a fifth layer. The possibility of layers in order to reach that what is absolute, simply to make it more understandable for our minds, is quite definitely as if it was a step or a certain concentric circles or concentric spheres, <sup>as the theory</sup> being based on that, going from one level of being to another level of being; become less and less dense and simplifying oneself as Ouspensky would say, having less and less laws <sup>until finally</sup> by the time you reach three and from three to become one as an entity and then it is absolute. <sup>The</sup> It is exactly the same development in yourself when you are as you are now physically, that you

imagine or hope or certain things can also ~~gratify~~, that something else is built within yourself of a different kind of density and you can call it an emotional body and that as you go further inside (whatever that might be) <sup>and</sup> or soul body also again of lighter or lighter density which belongs to man as he is, <sup>when</sup> but different layers separate ~~in~~ these <sup>different</sup> bodies from each other. ~~So~~ There is no objection to having step <sup>use program</sup> (unclear the words) from a distance, and particularly from an objective distance, if others will remain alive. <sup>it always</sup> ~~at the point~~ which one ~~function~~ word reaches the highest level of a certain level of being, I think it is, of course, closer to the possibility of going over into the next one. It is the same as when there is a step and you come close to the vertical which leads to the next step. The closer you are to the vertical the more chance there are that you will go over into the next one, But, it still is horizontal.

- Q. You see, the whole problem of man's creativity--it bothers me to the extent that I am in that and I see man doing something, of creating something that didn't exist and something that's diabolically clever and something that has function and use and helps him survive and all this, to me, becomes a creative process and it's very hard to dismiss it.

N. <sup>I would never</sup> Why dismiss it.

- Q. Subjectivity and not really in a way entertaining a quality here of something that's a little higher than subjectivity.

(Interruption by N, unclear, 2 or 3 brief remarks back and forth.)

- N. The only difference is that if you actually continue to have that idea you have not an experience, <sup>but</sup> it is a difference between an objective state and a subjective one.

- Q. It may be true.

N. You see, because then you ~~would not~~ ~~be even~~ mistaken it. But if you could come back in your life as having received or having had an experience of an objective existence at such a time in which there was no ~~any~~ <sup>they can't end</sup> feeling, that is, what we call moments we haven't --we cannot forget--that have been implanted indelibly that they are there forever and permanent. It's quite a different <sup>kind</sup> ~~phase~~ of experience. And I compared it a little while ago with waking up in the morning. It's quite a different experience from being asleep. The state of self-consciousness as an experience cannot be compared to a state of ordinary consciousness even if it is of ~~a~~ very high calibre. An introduction, of course as I say, <sup>is</sup> impartiality to that--to go from one level to another is really necessary for further progress. You ~~are not~~ <sup>will never</sup> to get out of your skin unless you have something that is a different kind of density which will enable you to fly. And enjoyment of yourself, instead of looking at it as something that doesn't belong, I think it belongs completely to life, and I think it is one of the beautiful things of life. But it is life on Earth and that's <sup>where it begins</sup> ~~why we work~~. The same as the Rocky Mountains belong here and it is lovely to look at. But it does not mean that that is the end or that that is the greatest, the acme of creation for man. It is a form of creation that we make something that <sup>didn't</sup> exist before. But so is it the form of creation by having a Kesjdanian body when before all you had was a physical body and a little bit of <sup>world II</sup> ~~spiritually~~. I think it is a question of concept of the soul and also the question of the level to which centers <sup>the extent that one has</sup> ~~I have~~ toward a higher level of being more reverent. And the further one becomes reverent in the sense of religion and actually sacred, the more

silent one becomes and the smaller one believes oneself is. That real humility <sup>will</sup> starts with the development in the direction of the Absolute and that <sup>that</sup> is one of the requirements of man--that he has to lose himself in order to find his real self. But you see, all that has nothing to do with conditions of ~~earth~~ because when I'm on ~~earth~~ and I'm satisfied with ~~earth~~, I stay there. And that is probably the whole purpose <sup>that</sup> ~~there~~--the reason why one is born. One is born, one dies, and that is the end. But as soon as I start to think about the possibility of either evolution or a continuation of life or what is the reality of life or what is the possibility of experiencing infinity now and not to wait until <sup>The Sun</sup> I get to ~~some~~ Absolute. Or what is it in me that I believe as God existing outside of this <sup>world</sup> ~~earth~~ for which I now have reverence or that I would like to pray to or that what is the universe surrounds me which is not at all my little solar system. ~~As long~~ <sup>become</sup> ~~as I am~~ interested in such questions, <sup>then the accent</sup> ~~that action is not any~~ longer on ~~earth~~. The <sup>accent</sup> ~~action~~ is now what I would like to reach and ~~earth~~ becomes a stepping stone from which I ~~start~~, with all its beauty.

Q. But one mustn't give up his talents?

N. ~~No,~~ <sup>but</sup> you ~~have~~ have got to use it. If I want to step on something it has to be there. It cannot be for nothing; I cannot destroy it. <sup>and</sup> But why should I destroy it? It has use--for this purpose in life my unconscious state has to be utilized <sup>but</sup> ~~and just~~ finally enough has been extracted from it in order to go over into some other kind of a state that is desirable for me. I build ~~to~~ myself, on the foundation of the past. My past is whatever is

Earth represented by that what I am as a body, but it doesn't mean I have to live there all the time and I know damned well I cannot, and I am looking for something<sup>that is</sup> not that earthly and I say spiritual existence, or perhaps solar, or whatever it is intellectually what I consider as a possibility for myself. Sure, I take whatever Earth gives me. All I wish is not to be bound by it continuously and that at the proper time I can give it up because I will have to give it up in time. ~~No~~, I love this Earth? I want to extract from it as much as I possibly can, but I want to do it with the least amount of expenditure so that I still have energy for something else besides Earth. Earth is not the answer for my life. I would be silly to believe that I would only exist between birth or between conception and death. It's idiotic--such kind of an assumption. It never is satisfactory for anyone who keeps on continuing to think and who wants to have something logically worked out. No philosophy can ever accept that. And they don't. And, of course, no religion and no art, and surely no science.

But what other questions are there? You brought up Yogi yesterday. You mentioned that. You see, it is for me a very limited direction of going. And it simply means that--

- Q. I brought that up in relationship to a discipline of artistic endeavor.

N. ~~For~~ artistic endeavor and anything that one wants to use as discipline, everything can be helpful on Earth. You can do almost anything if you want to accomplish something with dexterity or that what you want to acquire. You can train your body in so many different ways. You can train your mind <sup>and</sup> or you can train your <sup>your</sup> emotional state. You can eliminate them; you can become a flagellante; you can suffer; you can over-feed yourself; you can

train many things within certain limits. ~~There are~~ things that are given to the body are not poisonous, the body will always adapt itself and ultimately if it remains sufficiently ~~treable~~ <sup>flexible</sup> and it is not too old and ~~drunks~~ <sup>too</sup> ~~drunks~~ too much as yet, it will be able to do a variety of things, almost unbelievable. But all of that has nothing to do, ~~almost~~ I would say, with life hereafter. It has to do with life now and to make it beautiful and serviceable in many ways. But we are talking about <sup>The</sup> possibility of a development which at the present time is not reached by an excess development of any one of the centers. There is a limitation <sup>To</sup> them and I call that limitation "subjectivity". It is not that one cannot be happy in it, and that for the time being it is very satisfying, but I would like to be an all-around person who can meet any condition in any way, knowing, feeling and doing what has to be done in accordance with the requirements of such conditions. It is a tremendous kind of a thing--that anyone at any time knows, at any time, what to do--what, this what, that what; that he is conscious and conscientious about all activities of himself, that he must know that what he can say and cannot say, and that he can consider or not consider, or be strong or harsh or cold or ~~humble~~ <sup>cumable</sup> or pliable or kind or helpful or sacrificing himself--that he knows that all of that is for whatever is needed for himself as well as for other people with whom he has dealings. A man is a man of the world. He cannot exclude himself and live in an ivory tower and then believe that he becomes a man. A harmonious man means that he can be in any condition and sound in any way whichever way he wishes, a whole orchestra of sounds for the sake of the rest of humanity if that is his aim. You see, it is quite a different

thing; becoming limited is exactly the opposite; /it has become so tremendous for oneself that one includes love of mankind,--that one has a consideration for everybody simply because ~~I'm~~ <sup>they are</sup> alive and in that way living, also perhaps struggle and that perhaps because of that one is entitled and one is even commanded at times, to live in such a way that you can love someone, like you love yourself for the sake of life in both that other person and yourself." You do not get it by excluding yourself. You do not get it by the fact that ~~you've~~ just one center or perhaps a little bit. Man is made up of three, and the responsibilities of development of all three in harmonious combination so that the ultimate aim is for man to be balanced in this life in the midst of activity, to know that what is beyond all action, to be able to face any condition and still not to be affected unless one wishes to be affected, to be able to control, to be able to pray in the midst of all kind of crimes, to be able to abstract from one's life that what is needed and not to be bothered by the different things which in some way or other can actually poison you. You can get dexterity any old way. That's quite all right; it doesn't matter if it's Yoga or something else. You can stand on your head. But you see we are talking about the possibility of maintaining oneself, and the possibility of cause, of universal acceptance and that what is eternal. When one talks about life, life is life, always. It never dies, <sup>because</sup> ~~but~~ death is the absence of life. It is not a contradiction. And one has to put oneself in that kind of a standpoint, or at least one has to become clear <sup>of</sup> by what is meant by life. As I say, <sup>If</sup> it is limited for myself in this human form, it's O.K., but ~~then~~ I don't know then what life is. I can't even

understand life as a plant; I can't even understand it ~~in dying~~  
or what happens to that form of life. Or what is life, then?  
I can only find ~~it~~ out for myself. And as man I have three  
different ways of finding out: My mind can find out, my feelings  
can find out, my physical body can find out, but there have to be  
certain methods wherewith I can find out what is what and that  
has to be in such a way that that what I then become that I then  
look at me as I am, objectively; otherwise I always will be af-  
fected by my opinion. When I am in the midst of things, I cannot  
see straight; when I am ~~awake for a moment~~, at least I can eval-  
uate them. You see what I mean. All three centers must be developed.  
No one, that is ~~want~~ <sup>right</sup> the Fakkir, or the Saint or a Yogi~~are~~  
beautiful, beautiful directions of development. They are marvel-  
ous for the person, themselves, but in my opinion, of course, I  
would almost say in accordance with Gurdjieff, he calls it  
"harmonious man", he is not interested in God; he is interested in  
harmonious man to be able then, in that state, to go to a higher  
level of being of cosmic consciousness. These are the ramps that  
man as <sup>IS</sup> he ~~alive~~ should be interested in, the development of all  
centers and not one or two at the expense of the others.

Q. Somewhere I came into contact with an explanation of the seven  
deadly sins in octaves of seven, positives and negatives--are you  
familiar with that? And I'm not sure--

N. We talked about octaves yesterday, <sup>Fred Ramm</sup> Glen, and the law of seven as  
the enneagram indicated, <sup>IS</sup> if that is what you mean?

Q. No, I'm not sure where I got this but somewhere from John Allen--  
are you familiar with John Allen?

CN  
N. Yes, I remember.

Q. He talked about the seven deadly sins on the scale of seven and I'm not sure--

N. Is it any use to you?

Q. Well, I don't remember it clearly enough to put them into use.

N. There are also seven wonders of the world. <sup>Q. Pardon me... MR. H. L. D. K. P. P. B.</sup> What would it mean to you that you have number eight deadly sins and only the rest have seven? Or six? It is only a matter of a little definition to put a word in. What's the practical application? <sup>WHEK</sup> ~~What does~~ <sup>IT help me?</sup> ~~(word, unclear)~~ <sup>that</sup> mean? If I know the law of seven exists as a law of phenomena, I am interested in my own life to establish the fact that I, as I am living, am under the influence of the law of seven. Then I will know. I don't care about the seven deadly sins; <sup>I</sup> they may have seven. Who knows? I don't even know what sins are. Get away from all these little theories and little schemes and <sup>gramo.</sup> ~~disabes.~~ They have no meaning in anyone's practical life. <sup>They</sup> only have a meaning for <sup>ME</sup> ~~ahead~~ <sup>life</sup> ~~that~~ <sup>is</sup> to live, to <sup>in front of it</sup> think about it, and to sit (~~unclear, word~~) and enjoy it. There are beautiful things, of course, lovely! Including the hydrogens of Ouspensky and all the tales and the law of this and that and ~~the laws~~ together and so forth. What does it help me to buy bread tomorrow morning? When I go into a store that I don't <sup>lose</sup> love myself because a man didn't give me enough change that I get angry. Someone steps on my toes; <sup>where does</sup> ~~walk, that's~~ the law of seven up. <sup>help me</sup> But you see all this theoretical nonsense it is. They are beautiful when <sup>they</sup> write books about it; surely, you can copy any kind of a thing from anybody. <sup>And</sup> put it together and add it up and subtract it again, divide it by five, and then the answer is no. Why worry? You have your life to live—now, tomorrow morning, day after—the relations with people. You're a human being. Everything that

happens and takes place is important for you in order to grow or to develop or to have the proper attitude to what you have to be, ~~or~~ whatever your aim is that you want to become. Whenever I say the law of seven is there and I can trace it, I am very happy, but what really does it help me? I say the law of seven exists in the piano; I look at it--do, re, mi, fa, sol, la, si, do. Fine, I know; I knew it already. Can I play? It's there as an instrument. The law of seven is a law. When is it my own? When I demonstrate a law of seven, ~~When I knew what is a do in my life,~~ When I go out into a project and I strike a do, it is the initial ~~and they~~ <sup>1</sup> and it is energy and it runs up--re, mi--what is the do? I strike the note, my design, I want to <sup>do</sup> something. Here it is. I have capital; I have energy; I have means; I will do this; I have time; <sup>this</sup> where I go out ~~the~~ --plans. I start with the plans; ~~if~~ that, I want to do this, I want to execute it; I have to get some material; I have to do this if I can. Mi--the concept, as it is, as I wish it to be; a little bit is missing; I just have enough for this, but not enough for something else, and I've run out of money. Or it becomes a little difficult and I don't know how to finish it off, or something comes in me, I say, "Is it really worth while?" That is mi. At that point, I start to question even, "Why did I start? And why shouldn't I stop even if it is not finished?" I return to do as if nothing has happened. And then, of course, at mi I also knew there is a fa. There is a possibility. When I'm now subject to this law and I would like to complete it, to make a real law ~~out of~~ of it in my life, with this project. I see now that what ought to be and how it should be. I see in that what I want to reach, this satisfaction of having done something well, that I really can say at the end it was well done; it was a creation. I want to enjoy it ~~at the end of~~ <sup>at the end of</sup> and to ~~see~~ do of my octave because that is the completion of the

project. This creates--around me, in me, in the surrounding--certain conditions. One may not believe this, but that what is an inner state creates a condition to the outer world. And ~~am~~ with this inner state now <sup>WANTED</sup> really wanted to finish my project <sup>UP TO</sup> after the end of the scale, something happens and I call it now, since I don't know what happens, I call it as if something comes from the outside as a shock, ~~you might say~~, to help me to over-bridge the fa which is one note and a half in order to get to sol, and thanks to that it may be because I meet someone who is enthusiastic and who has worked himself and who has done something, accomplished, and I compare that what I have been doing and I say, "He did it; why can't I?" Or I meet someone else who says, "How much more do you need to finish it? Here is the money." or someone else who said, "Maybe you can change it a little bit and then still do what you originally had in mind. And here, I will help you <sup>a little</sup> with it." All of these are outside shocks, some kind of energy that comes from the outside and it enables me to go over to sol. What is sol? Sol, for me, becomes a reorientation, in order to see what is the place of what I am working on which is now not entirely finished, but which I want to finish and for which I had originally a plan, but which now at sol I start to understand why I really wanted to make it. Then I go to la. La, for me, means that I now love what I'm going to make, that I become so intensely interested in doing it right that all my love, my feeling, my wish to do it in the correct way is all there. And now I reach si. At si, I see it practically finished. I knew just a little bit more has to be done and for some strange reason, I don't do it because I know it needs just a little bit more polish and I'm tired a little,

and I say to myself, "Nobdy will see it. It's quite all right. I can sell it. I know it needs four screws, but I only put three in--just as strong." I assure myself many times that what I've done is passable enough. But it cannot stand criticism of my own when I use that what I really want to use as a measure. This is the inner state in which I am. It is a ~~bright~~ <sup>Argeed</sup> ~~mind~~ <sup>to</sup> ~~itself~~ becomes free from that what I have created. This is the side. And when I get across, it is an inner shock because that what binds me to myself are the ideas, <sup>and</sup> the associations and the conditionings I have which tell me that that what is there already, not entirely finished, is as good a substitute for that what really should be and my inner life tells me it is not so. That what is real is real and nothing else is real, unless it is real. Then I will grow over this inner conflict; it is extremely difficult to finish ~~the~~ <sup>it</sup> thing. ~~to~~ <sup>the</sup> ~~it~~ <sup>it's</sup> ~~it's~~; but then when I reach ~~de~~ I am finished with my octave. It has ceased to exist. It is there. The new ~~de~~ is a new cycle, based on the old octave, based on whatever experience I have reached, whatever I am now, thanks to the accomplishment to make that into what was originally something I wanted to do, now created and it is ~~then~~ for me, this ~~do~~, this new ~~de~~ is the concept of the previous octave, telescoped into one. That means I am finished with it and I am ready for something else. You see, this is the law of seven. ~~Then~~ <sup>Then it has meaning.</sup> ~~somes~~ (unclear word). It is not 1, 4, 2, 8, 5, 7. It is not a couple of lines in a circle. But if I understand the symbol, like in an enneagram, <sup>when</sup> then I know what is the relation of 7 and 9, and if I start to divide 7 into 1, then 7 into 2 and 7 into 3 and 7 into 4 I get a beautiful mathematical insight of relationships of numbers. And I enjoy it because it is lovely for me to see how the 7s come together and then I say, "What is this

New?" Seven years of my life, 14, 21 until 49. And what is 49? Fifty less one <sup>5</sup> and ~~5~~, <sup>1</sup> half of 10, ten--one, again this unity. And 49, a little less than <sup>WANING</sup> ~~half~~ of the ability to own, (~~someone else~~, ~~2~~ <sup>OWNS</sup> <sup>only</sup> ~~at~~ <sup>for me</sup> 51; I ~~own~~ at 49, but 49 is <sup>7</sup> times 7 and it means an entirely new cycle in which that what was 7 for me has become one, <sup>with</sup> ~~now~~ which I enter now into the <sup>second</sup> ~~2nd~~ half, ~~which~~ between 50 and 100. Then I look at my years, before 7 years old, ~~what did I~~ <sup>I</sup> try to. What happened between 7 and 14? What was between 14 and 21? Reaching maturity from that what I call ordinary age preparatory--teen-age, 21. ~~There~~ <sup>MAN of the WORLD</sup> Was I mature a little bit at 28 maybe? Not yet: 35, yes. Good, I go on to 40. Now life begins: 49, full of responsibility. Try to trace this, if you believe in numbers. See what it means to live under the law of seven and then to see what is the law of seven as compared to the law of three. Where is the law of three <sup>10</sup> and the law of seven, the law of phenomena with ~~numena~~ behind it, that what is ethereal in the phenomenal world, <sup>that</sup> what is three in seven--do, fa, si--do is the law of three. Do, re, mi is the law of three in a triad, separated by fa. Sol, la, si--again a triad, again the law of three. Why? Three and three--six, plus one! Why? What is seven? This way I will learn because this way it has a meaning. It is not out of a book. It is out of my life, that's my book. That's where the law belongs and that's where I have to study it and that's why it becomes important, because if I know what is a law in my life I will use it because then I understand that law. All right, don't let's talk theory. What is there <sup>ob</sup> <sup>is there</sup> <sup>you want</sup> in life in you? What ~~do you want~~ to know? What ~~do~~ <sup>is it</sup> you want to know about objectivity?

Q. You sometimes talk about inner self of youself, and sometimes I really want to go there, but I can't.

N. When very quiet. You can't quite. Exclude everything from the outside world. Sit quiet and relax first; try to reduce yourself to practically nothing; try to have no feeling whatsoever; simply sit with the body relaxed with all the tensions removed; try this--I've given the so-called "draining exercise" before, I don't know if Helen knows about that. You try that first. How can you reach inner life when the tumultuous activity of the outside life still keeps you and keeps you and keeps you bound--you can't even go inside. All activities on the periphery are still claiming you; to go to the holy of the holiest, I say farewell to such things. I go out on an adventure into a country I don't know. I leave everything behind me. I even burn the bridges, ~~for~~ bridges included. I will want to go and travel to the interior, but I don't know what is going to happen to me, but I wish to reach God, somehow or other, and maybe if I reach Him, maybe I die. It is not all easy to open that door. Where will I find a key? Where is the key-hole, even? Because it is there pretty dark. I expect light inside, yes, but I can open the door and do I know if the door actually can open? Do I know ~~(whether)~~ if the lock is not false and do I have the passkey? Or is it an individual key of my own? And to reach my ~~soul~~ <sup>innermost</sup> ~~soul~~ in which I wish to live and nothing of the world can exist. I am not interested any longer in the world. When I say "farewell, I'm going home," ~~then~~, maybe, I'm in a state where I really am entitled to come to the inner, inner world of myself. Many people live on the outside; very few are chosen to become essential and practically

neboby ever dares to open the deer to the inner world of themself. Because if he does, I assure you, he dies. It is lifting the veil of the Temple of Zeus (~~the~~, several words). The story was that whoever sought and wanted to find out where the Gods lived and what they did and how they worked, that ~~one~~ would go <sup>at</sup> the expense of their life. And a warning by the wise men, the Priests, who told the young man not to do it because he would be found dead. And still he did, and they looked the next morning ~~that~~ there he was. The question was, where was ~~he going~~? In his body? No, the veil was lifted just enough to let the spirit go through. Don't talk too easily about these things; it's quite <sup>sight</sup> private if you mean it. I'm not saying don't, but not too easily. It is not something that is just a veil <sup>for everybody</sup> of livelihood, because just-just imagine if you open the door and it's empty!

What do you want to know about work?

- Q. Sometimes, at very rare times, I get subjectively mad at--ah, ah--everything.
- N. You cannot become objectively mad.
- Q. Well, uh, this creates something in me that--uh--well usually it passes; it doesn't last for very long, and then--uh--I really want to work. I really want to and--uh--then again that passes. And then I'm back and satisfied with myself. And that's usually the way I am all the time. I'm satisfied. And only sometimes something happens to me that I'm not satisfied any more.
- Add. N. How often are you satisfied and how often are you dissatisfied?
- It's hard to As far as balance. What do you think is needed for a person to work? How many dissatisfactions <sup>should they</sup> you may have? Try to become

a little bit more serious ~~towards work~~ about it <sup>Fred</sup>. I understand it quite well. Of course, it does happen. Sometimes it's lovely when one works and you are <sup>very</sup> ~~with~~ happy, and proud probably, almost for two weeks.

Q. It is <sup>its just</sup> (unclear, 2, 3 words). no place.

N. And then <sup>it</sup> all of a sudden disappears, and you have to wait until something happens again to you and then you are reminded, and then you say, "Oh, my God, I ought to work a little bit." There has to be something like an alarm clock in you--something that actually is you and that knocks on the door--the door we talked about, because magnetic center is in there and it wishes to be set free. But it takes a time before, maybe, that kind of a sound penetrates to you and maybe it takes a little while before there is enough silence <sup>so</sup> in that you can hear it. One is called, but one doesn't know the voice. Sometimes one hears it by echo and one knows it has been struck some <sup>where</sup> way, but you do not know where it actually came from. It was much too vague. All you knew, at times, it is there and you know it, with a <sup>little</sup> conscience, <sup>but</sup> really you should pay much more attention to it. <sup>But still</sup> And <sup>say</sup> you don't and you don't hate yourself. The aim for man is to try to understand his life on Earth as well as the obligation <sup>of the</sup> <sup>to</sup> use his life for different purpose; that is, if <sup>that</sup> one becomes responsible <sup>for</sup> life on Earth, and that together with <sup>that</sup> one can also take a responsibility for <sup>the</sup> continuation of life, or <sup>a development</sup> the fountain of life or the utilization of life in the best way possible. Now whenever I become interested in these two possibilities for myself I <sup>will start</sup> ~~must~~ try to look at both

as something that I would like to reach, and I consider my ordinary life the way it is and then I compare it with the life I think it ought to be, or should have been, or ~~that~~ what I would like it to become. The more I now ~~know~~ <sup>ponder</sup> in a subjective way, ~~I~~ try to evaluate one and the other, <sup>certain conditions</sup> I will be able to describe (~~unclear word~~) also subjectivity, which <sup>old</sup> is far better for me. For instance, I say, "I ~~would~~ become responsible for my energies". I become an engineer who is in charge of a factory which is my body. And this body is functioning and I would like to keep it alive as long as I can and in a good state and, of course, I will take care of it and I don't want to go to any <sup>kind</sup> of excesses or any kind of chemical that I introduce into it which may be a little delirious. Or whatever it is that I say, ~~other~~ I take a bath every day or ~~after~~ I ~~have~~ take my--my constitutional or I have to take this kind of food and mostly salads because I know they are so good for me! <sup>OR</sup> Whatever ~~that~~ may be, I consider my life as it is <sup>now</sup>, and I consider ~~it~~ also of how it might become, <sup>the least</sup> at least with a little bit of effort or perhaps I would like to exert a little bit more ~~more~~ effort because then I would have more <sup>pride</sup>. I continue now with this kind of a statement, for myself, how to utilize my energy. And <sup>then</sup> in my so-called new life I will use less and less energy when the purpose for which it is used is quite useless. I won't talk too much; I will not interpret any kind of a feeling that I have as far as affairs of someone else are concerned; I won't beth with it; I will not eat excessively; I will try to reduce the tensions in my body, when I know they are there for no purpose, whatsoever. And all these different things that belong to an ordinary existence of myself, I will reduce to practically nothing--just enough to

live on, just enough to have enjoyment, just enough to be able to walk or to do things and think and ~~want~~ within the limits and within the talents that have been given to me. I live like this for some time. And then I see that there is no purpose of continuing because it does not satisfy me to live constantly in that kind of great simplicity, and I do not know how I should be in ordinary life when I am affected by the rest of the world and ~~I can only withdraw so that~~ <sup>then</sup> I'm not affected and then I don't have to put up any fight. And that the responsibility of myself is reduced to practically nothing for no purpose whatsoever, <sup>when</sup> then I feel in myself the ability to have much more energy that should be spent in a different way and I do not know how to spend it. You see, this creates in me a certain consideration of what is the value of my life. And is it only to take <sup>the</sup> responsibility for ~~as~~ as a maintenance? Or, is it useful as a stepping-stone toward something else? And this is a very fundamental point. What do I consider my life to be in relation to myself or as a means for something else and, for the time being, hanging on to that what is myself. And being fed probably by all kinds of ideas from the outside world of other people who have done this and that and so forth and I have made prescriptions to which I think I should adhere or not, or at least I will ~~use~~ a judgment about it. It introduces another question in myself that that what is now ordinary material form may not be everything that <sup>there is</sup> ~~is~~ it, as far as I'm concerned, and there is something else in me and I call it, perhaps, emotion and perhaps ethical values and perhaps a little bit of religiosity or a little bit of a spiritual <sup>lightness</sup> quality, or a little bit of ~~bigness~~ or perhaps even a little

bit of freedom from material forms. You see, Fred, the more one has ~~the~~ feeling that it is the real direction the more one is willing not to forget it. Because if I believe in something that is worth while, I hang it above my bed as a sign so that every morning when I wake up I see it. I put it in my shoe before I put the shoes on, so that I have to take the note out ~~and say~~ <sup>that</sup> And "remember yourself". I put it in such a way that I must stumble over it because I put it there originally when I was in a good state and I would like to be reminded when I'm not in such a good state. And I come to a conclusion that either I like these little obstacles and I want to overcome them or I say, "Go to hell with all your obstacles; I live my life on Earth the way I wish. Never mind Gurdjieff". And be very clear. ~~Even yes~~ <sup>either</sup> and I wish for whatever time you want to set aside for, but honest and real, not wishywashy, Or nothing and forget it! That's the answer. If you want to work, you can, but then make it worth while, and otherwise wait until you can make it worth while. If there are a variety of different things in life which prevent you, if perhaps certain other things are more satisfactory, or that you are really in dubial if you want to go one way or another, don't change--go somewhere else. Gurdjieffy does require something; it is like a commitment, and even if the commitment is for one month at least you can be honest about it. You say, for one month I get up every morning and I make up my mind that during the day I will try to remember myself at least 25 times. ~~And at the~~ When ~~it's~~ end of the day I make up my account and I see ~~as~~ to what extent I have actually fulfilled that what I call my will. To what extent do I go on? What do I want to become? You understand ~~me~~ <sup>Fred</sup> what I mean? That is the solution to such

Not wishy-washy,  
questions. Now, let's see then, not happy-lucky, eh, it's too bad,  
I didn't think about myself, eh, it's too bad, I forgot God again.  
I forget Gurdjieff. You think that God will ever know you?  
When you forget Him so often? What is your little I? It is  
your God for you. Feed it, if you create it!

Q. You said when you were here before that man, especially Western  
man, was ~~tight~~ <sup>2</sup> in the neck. Why?

N. Did you find out you were?

Q. Oh, yes.

(Brief comment, unclear)  
~~YES, he is. That's~~ the smallest point there which a great deal has to go.  
(Unclear, phrase.) He also has to keep his head with all the  
intelligence; also, he has a command to remain straight and  
stand up; also, he uses his hands and arms<sup>and</sup> that causes the  
blood to stream backwards and forwards between the head and his  
heart to feed his arms and that tightens up there because he is  
completely ~~unconscious~~ <sup>unconscious</sup> about the condition of his body and there is  
very little movement <sup>in</sup> of itself because it is too tight as it is  
now. As I say, because there are too many things that have to  
go on there, physiologically speaking. <sup>P</sup> Western man is much too  
much interested in his head to pay attention to the conditions  
of his body. Only when he gets sick and runs to the doctor; for the  
rest, he doesn't know how to behave. This is Western man be-  
cause ~~you~~ are not brought up that way. We don't work with our  
~~own~~ body any longer. We don't know what it is to ~~work~~ <sup>do</sup> in the  
~~soil~~ <sup>and have</sup> sun. If one ~~lives~~ <sup>lives</sup> in a little house outside in the country,  
it is wonderful, <sup>If you have a garden.</sup> But really to live like  
a farmer in that kind of simplicity--but even farmers are already  
spoiled with the big machinery. <sup>The honesty</sup> But ~~on a state~~ of being able  
to work with one's hands, to work with the soil or with simple

tools or materials that you can ~~handcraft~~ <sup>have</sup>, ~~that~~ you don't have to have a snowshovel, and that certainly you don't have to have a big hunk of machinery to make a cement read. If man would learn how to be simple with his body and to be able to continue to lift things even if they are a little heavy, his shoulders would not deteriorate. ~~If~~ His shoulders would be active the blood would circulate in his shoulders and would keep them mellow and they would not ~~set~~ <sup>of</sup> and become crystallized. The more activity you can give yourself by actually moving your body or to give it unusual movements ~~and~~ that what, sometimes we say in movements when we want to ~~aren't~~ actually exercise, that the repetition, ~~that~~ is not pre-ordained, but it can be varied in accordance with a certain new kind of a law of that what has to take place as feeding the brain, not too much in one side and not enough to one's heart. That what can take place if I give my shoulders the chance of being a part of my body and that when I walk, I walk with shoulders down and up ~~in~~ <sup>with</sup> this movement and back and forth as I now am and not as I sit at a desk. But we don't learn that any more. We sit at a car and there we sit, (slowing) holding the wheel all the time, nothing else but ~~now~~ with a little bit of a shift. What takes place with your shoulders--for one hour <sup>in</sup> the same position? And every muscle crystallizes out and becomes hard. And sometimes you try to fix it by putting a little oil on it. <sup>So that</sup> ~~(Unpleasant)~~ on the outside it seems as if it's relaxed. ~~it~~ But why are you interested?

- Q. For a long time, my neck and vertebra get out and these muscles hard as rocks and--it's--  
N. <sup>May</sup> Perhaps someone would massage ~~to~~ you.

I do, Me Nyrro,

- A. (Woman's voice) (unclear, part of sentence) by the hour.
- N. But you have to know how.
- A. (Woman's voice) It works only it comes back ~~every~~ day. <sup>the next</sup>  
~~it will come back.~~ <sup>do so that</sup>
- N. No, of course not. Yes, you have to ~~(unclear, word)~~ that what is causing it <sup>leaves him</sup> ~~the reason~~. This is the problem of knowing how to massage. You have to massage in such a way that you work it away gradually and it has to extend <sup>and go</sup> ~~the~~ back and out through the arms. It has to go down <sup>to your</sup> ~~through the neck;~~ it has to go <sup>up in your</sup> ~~from the~~ head. You've got ~~(to lead it there.)~~ It's not ~~just~~ just a little movement. You've got to know how to massage. I can tell you more or less, but I--you have to learn it. You have to have very strong hands for it, too. It would be helpful if you had <sup>got a good</sup> ~~a good grip.~~ Have you any French <sup>MASSEUR?</sup> ~~masses~~? A Frenchman sometimes, usually women, French woman could be, and also Norwegian, or a Swedish, a person that has a quality in their fingers and also knows enough about the relative place of muscles.
- Q. (Unclear, sentence) I think this is on.
- N. I will tell you. What else? Our tape has already run off so we may as well stop. Well--almost? Yeah?
- Q. (Unclear) I was wondering what Jung's unconsciousness of psychic phenomena (unclear, phrase).
- N. For the time being, the consciousness is a change-ever of ordinary intellectual processes. Whenever mental functions also serve psychic phenomena you might say that the mind is divided, then, into different sections of which a certain part is interested in psychic. Psycho-phenomena, include <sup>extra</sup> extra-sensory perceptions and things of that kind and then using psyche in that particular center, not mixing it up with that what is intellectual activity.

There is sometimes not a sharp division between one and the other, but whatever there is, as an intellect now functioning unconsciously when under, as I said before, whenever <sup>there is</sup> an "I" that can start to function that what is mental now becomes objective as a whole and at that particular time whenever there is any section interested in psychic phenomena that ~~is~~ then that same section in an objective sense can become far more interested in clairvoyance or contact in an extra-sensory way. And ~~there is~~ very definitely a place as psychic phenomena in which that what is now objective can get the truth which is much different from ordinary psychic phenomena as we knew it. Psychic phenomena now are tremendously limited by the brain as they are and the brain that <sup>we</sup> do not know how to develop sufficiently. And ~~is~~, therefore, <sup>we are</sup> rather dependent on those who are, by nature, extra-sensory gifted. When one wants to become conscious and the consciousness can start to function, psychic phenomena will be so much better understood and will give so many more factors that at the present time a person doesn't even know they exist. Become conscious first and then you will see what the psyche will be able to do. The psyche becomes a higher form of consciousness which will enable one to make contact with much higher levels than only the planetary. In exactly the same way as that what is conscience can reach a certain height and emotions are tinted with a sacredness belonging to God. It is of that same kind of <sup>character</sup> God. Emotions stand still within the planetary level and direct those planets that are non-<sup>let call it for a moment</sup> esoteric (?). But the psyche is interested in the sun and is interested in real insight and understanding. And for that, one has then the possibility of becoming in a psychic way a contact with that what is

the rest of the universe and what belongs to forms of cosmic consciousness. Now it becomes very interesting if one wants to go into that direction. <sup>P</sup> So, did we say enough about work? Because tomorrow I am going again, you knew. We will be leaving tomorrow morning and going to the West Coast. I promised, I think yesterday, that we will be back sometime in March. If you can have -- yeah, who is it? (Gangng in the background) groups here.

A. That's one of my cats.

N. ~~(Unclear, brief exchange between N. and a woman in another room)~~ Is it another dog? A. She wants to get out. N. Yeah.

Q. You were talking about outside shocks given to the magnetic center and uh--if--it occurred to me that--of what type of law would lead to outside shocks.

-- magnetic

N. I didn't talk about magnetic shock to that center having to receive outside shock.

Q. You bridge yourself from one body to--

N. It's much too complicated for you. You're mixing up already different things I've said. Don't bother about it. Work a little bit first. This is curiesity that you want to know about it.

It has meaning. There is absolutely no meaning. There is no meaning. Forget it.

You have no knowledge about magnetic center. You knew very little about shocks. You don't know about the law of seven. You've no experience. Don't ask. It feeds your curiesity and I don't want to do that. <sup>P</sup> I think we talked enough. I'll be back some time in March. In the meantime, work among yourselves and try to find out the meaning of what is work for you, the meaning <sup>of</sup> in your life, and the possibility of understanding what work in itself means, sharply formulated, without any further questions about it that all of you can agree and that whenever you meet you talk about <sup>the</sup> results, <sup>about</sup> applications of what you now understand work to be. <sup>The</sup> Application is important; it is the only way by which you will change your

life. So I wish you real, real wish for that, based on the acceptance of what you are and based on the realization <sup>when</sup> that you happen to think about what you are, that not everything is quite right and that not all things are what they seem to be. Dissatisfaction, problems, suffering, question-marks of your self, <sup>all of</sup> ~~that~~ has to be in a man if he wants to leave this earth the way a man should leave it. If he wants to become interested in the development of himself, he has to know what kind of a valley of tears this life sometimes can be. And he may not wish to continue in that state ~~without~~ <sup>of un</sup> consciousness. In that way he is forced and then if he knows that this is the way out, he will work like hell in order to reach heaven, but he will have to go through purgatory because nothing, nothing in this world is given for nothing.

See you when  
So goodbye, ~~to~~ you, ~~then~~ I come back.

proofed - Clair 4/16/72

Pat Jambor